

# AN OUTLINE AND DIAGRAM OF THE NARRATIVE STRUCTURE OF THE HEXAEMERON

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Here are included both an outline and a summary diagram of the narrative structure of the Hexaemeron proposed by the author. The main five features which contribute to this structure are given below with information on how they may be found in the outline and the diagram.

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## The Six Days of Creation

The most obvious feature of the text, delineated by the closing refrain “and there was an evening and there was a morning, day *X*” at the end of each day, are the six days. The start of these days appear in the outline after Roman numerals. Along with a reference to the verses in Genesis which are covered by the day is a tally of the number of works created on that day followed by a reference to the verses in Jubilees where this information may be found. At the end of each day appears a translation of the closing refrain which appears in the outline with the same indentation as the start of the day after a white bullet. In the diagram the days appear together with the designation that is found in the Hebrew text of their closing refrain. Verses references appear either in the same area as this Hebrew text or in the column to the right of the day indicated.

## “And *Elohim* said”

After the six days, the next most important feature of the text is the formula “and *Elohim* said” which is used by the author as the main constituent of the narrative’s backbone. In this role it serves to subdivide the days into smaller textual units after its initial appearance in day one. In the outline this formula is singly indented within the day it occurs and is preceded by a white bullet. In the diagram the textual units which result from the use of the formula are delineated by horizontal lines between each day’s verse numbers which extend into the works they created during that day. Most of the instances of this formula which involve creative pronouncements are followed by a bolded tally of the works with a superscripted Roman numeral. This is to highlight the fact that the number of works in these instances are part of a 1-2-3 pattern within the structure. In the diagram Roman numerals are also found to highlight the same phenomenon.

## The Twenty-Two Works of Creation

The principal objects around which the narrative is organized are the twenty-two works of creation. The explication of the number of these twenty-two works is first found in the pseudepigraphal work known as Jubilees (2:1–25). Given that there are a total of twenty-two works, in the outline each of these works is alphabetically listed after a letter of the Hebrew alphabet with a number based on the order of their creation. Each work is doubly indented after the day they occur. In the diagram these same works are simply numbered according to the order of their creation.

## The Three Aliquots of Six

In addition to the use of days as individual textual units, the author also arranges the six days thematically according to the aliquots of six—one, two and three. The recognition of this was first made by Augustine (*Gen. Litt.* 4.2). These aliquots appear in the outline a level above the days along with a description of the theme which each aliquot encompasses. Each aliquot is listed with the fraction  $\frac{1}{3}$  to indicate that it is one of three aliquots. The aliquots are also listed with a bolded tally of the number of days encompassed by the aliquot. This is to highlight the fact that the number of days are part of a 1-2-3 pattern within the structure. In the diagram these aliquots appear as columns.

## The Two Compartments of the Dwelling

At the highest level of the narrative structure the author arranges the three aliquots into a 1:2 ratio according to the two compartments of the dwelling (tabernacle). These compartments appear in the outline a level above the aliquots along with a description of the theme which each compartment encompasses. Each compartment is listed with a fraction to specify its portion of the total length of the dwelling. In the diagram these compartments appear as columns.

# OUTLINE OF THE NARRATIVE STRUCTURE OF THE HEXAEMERON

## I. THE HOLIEST HOLY PLACE ( $\frac{1}{3}$ ) — *The United Cosmos*

### A. ALIQUOT 1 ( $\frac{1}{3}$ ) [1 Day] — *The Origin of the Heavens and the Earth*

#### 1. One Day (Gen 1:1–5): 7 Works (Jub 2:3)

- “At first, *Elohim* created” (Gen 1:1)

א 01. Heavens

ב 02. Earth

ג 03. Darkness

“Night”

ד 04. Ocean

ה 05. Wind of *Elohim*

ו 06. Waters

- “So *Elohim* said” (Gen 1:3)

ז 07. Light

“Day”

- “And there was evening and there was morning, one day” (Gen 1:5)

## II. THE HOLY PLACE ( $\frac{2}{3}$ ) — *The Habitable Earth*

### B. ALIQUOT 2 ( $\frac{1}{3}$ ) [2 Days] — *The Preparation of Habitats*

#### 2. Second Day (Gen 1:6–8): 1 Work (Jub 2:4)

- “Then *Elohim* said” (Gen 1:6) [1 Work<sup>I</sup>]

ח 08. Congealment

“Heavens”

- “And there was evening and there was morning, a second day” (Gen 1:8)

#### 3. Third Day (Gen 1:9–13): 4 Works (Jub 2:7)

- “Then *Elohim* said” (Gen 1:9) [2 Works<sup>I</sup>]

ט 09. Dry Land

“Earth”

י 10. Collection(s) of the Waters

“Sea(s)”

- “Then *Elohim* said” (Gen 1:11) [2 Works<sup>II</sup>]

יא 11. Seed Sowing Herbage

יב 12. Fruit Producing Arborage

- “And there was evening and there was morning, a third day” (Gen 1:13)

### C. ALIQUOT 3 ( $\frac{1}{3}$ ) [3 Days] — *The Population of Habitats*

#### 4. Fourth Day (Gen 1:14–19): 3 Works (Jub 2:10)

- “Then *Elohim* said” (Gen 1:14) [3 Works<sup>I</sup>]

יג 13. Greater Luminary

יד 14. Lesser Luminary

טו 15. Stars

- “And there was evening and there was morning, a fourth day” (Gen 1:19)

#### 5. Fifth Day (Gen 1:20–23): 3 Works (Jub 2:12)

- “Then *Elohim* said” (Gen 1:20) [3 Works<sup>II</sup>]

טז 16. Great Serpents

יז 17. Pervading Creatures

יח 18. Flying Creatures

- “And there was evening and there was morning, a fifth day” (Gen 1:23)

#### 6. The Sixth Day (Gen 1:24–31): 4 Works (Jub 2:14)

- “Then *Elohim* said” (Gen 1:24) [3 Works<sup>III</sup>]

יט 19. Wild Creatures

כ 20. Docile Creatures

כא 21. Scurrying Creatures

- “Then *Elohim* said” (Gen 1:26)

כב 22. Mankind

- “Then *Elohim* said” (Gen 1:29)

Provision of Food

- “And there was evening and there was morning, the sixth day” (Gen 1:31)

DIAGRAM OF THE NARRATIVE STRUCTURE OF THE HEXAEMERON

THE HOLIEST HOLY PLACE			THE HOLY PLACE				
ALIQUOT 1			ALIQUOT 2				
The Origin of the Heavens and the Earth			The Preparation of Habitats				
יום אחד One Day Gen 1:1–5	1. Heavenliest of Heavens	7. Light "Day"	יום שני Second Day	יום רביעי Fourth Day	יום הכישי Fifth Day		
	2. Earth	3. Darkness "Night"				8. Congealment "Heavens"	9. Collection(s) of Waters "Sea(s)"
יום שלישי Third Day	6. Waters	4. Ocean	יום שלישי Third Day	יום השישי The Sixth Day	יום הששי The Sixth Day		
יום חמישי Fifth Day	10. Dry Land	11. Seed Sowing Herbage	יום חמישי Fifth Day	יום שישי The Sixth Day	יום שבת The Seventh Day		
יום שבת The Seventh Day	12. Fruit Producing Arborescence	12. Fruit Producing Arborescence	יום שבת The Seventh Day	יום חמישי Fifth Day	יום שישי The Sixth Day		
יום חמישי Fifth Day	13. Greater Luminary	14. Lesser Luminary	יום שישי The Sixth Day	יום שבת The Seventh Day	יום חמישי Fifth Day		
יום שישי The Sixth Day	15. Stars	16. Great Serpents	יום שבת The Seventh Day	יום חמישי Fifth Day	יום שישי The Sixth Day		
יום שבת The Seventh Day	17. Pervading Creatures	18. Flying Creatures	יום חמישי Fifth Day	יום שישי The Sixth Day	יום שבת The Seventh Day		
יום חמישי Fifth Day	19. Wild Creatures	20. Docile Creatures	יום שישי The Sixth Day	יום שבת The Seventh Day	יום חמישי Fifth Day		
יום שישי The Sixth Day	21. Scourging Creatures	22. Mankind	יום שבת The Seventh Day	יום חמישי Fifth Day	יום שישי The Sixth Day		
The United Cosmos			The Habitable Earth				

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